

Vol. 8.]

SEPTEMBER.

[No. 3.]

I. 7.
THE RL

JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. E. R. MCGREGOR, A.M., EDITOR.

נחמו נחמו עמי יאמר אלהיכם: IS. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

—•••—
New-York :

PUBLISHED AT THE SOCIETY'S OFFICE,

CORNER OF SPRUCE AND NASSAU STREETS.

1851.



CONTENTS OF THIS NUMBER.

	PAGE.		PAGE.
"THE OLD PATHS,"	49	MISSIONARY INTELLIGENCE.	
"JUDAISM," AS IT IS BELIEVED AND PRACTISED BY ISRAELITES,	50	A. S. M. C. JEWS,	64
ISRAELITES IN GALICIA,	57	EXTRACTS FROM MR. BLOCK'S JOUR- NAL,	65
LYRA AND LUTHER,	58	EXTRACT FROM MR. BONHOMME'S JOURNAL,	68
INCREASE OF JEWISH POPULATION IN POLAND,	59	MR. WEISSEL'S REPORT,	69
DR. DA COSTA,	59	LETTER TO THE EDITOR,	70
PALESTINE—MESHULLAM,	60	MORE PAPAL INTOLERANCE,	72
THE TALMUD,	62	DONATIONS AND SUBSCRIPTIONS,	72
FOREIGN INTELLIGENCE,	63		

THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

FRIENDS OF ISRAEL SOCIETY.

ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

VOL. VIII.]

NEW-YORK, SEPT., 1851.

[No. III.

“THE OLD PATHS.”

“THE Old Paths” is an exposition of the dogmas of the oral law, or laws handed down, as the Jews affirm, from Moses without committing them to writing. This exposition is by Dr. McCaul, London. It exposes the absurdity of the traditional law, by comparing its teachings with those of the Bible, and illustrates the superiority of Christianity by comparing the teachings of the same traditions with the New Testament. We have thought that a publication of an abridgment of the Old Paths, first in the form of tracts, and afterwards in that of a volume, would subserve very materially the cause of Israel’s redemption from the Rabbinical yoke, and from the thralldom of death.

We publish in the Jewish Chronicle first, for three reasons: 1st. That Christians may know the errors by which the Jewish mind is darkened and enslaved. 2d. To enable us to publish a series of necessary and useful tracts, for distribution among the Jews, which cannot be obtained from any other source, with but trifling expense. 3d. That there may be an additional inducement to the friends of Israel to subscribe for the Society’s journal—that of aiding in supplying an important and indispensable desideratum in the work of missions among the Jews. It does not come within the aims of the American Tract Society to publish such a series of Tracts; and hence, in order to have them, we must publish them, and by doing so in the Jewish Chronicle very little expense is incurred.

In the abridgment we do not strictly adhere to Dr. McCaul’s text. We take his general idea sometimes in his, and sometimes not in his language. Sometimes we omit, sometimes add thoughts to the original. We take this liberty for the sake of the end to be attained, giving Dr. McCaul credit for all that is excellent and ourselves for all that is deficient. In this abridg-

ment we do not at all aim at the fame of authorship,—that would be quite absurd,—but the enlightenment and salvation of Israel. COR. SEC.

“JUDAISM,”

AS IT IS BELIEVED AND PRACTISED BY ISRAELITES.

JOSHUA VAN OVEN, Esq., a Jew, in his introduction to “the Principles of the Jewish Faith,” in a chapter headed “Judaism,” informs us of the sources of Judaism:—

“The Jewish religion, or Judaism, is founded solely on the law of Moses, so called from having been brought down by him from Mount Sinai. With the particulars of these laws he had been inspired by the Almighty during the forty days he remained on the mount. After receiving the ten commandments, these he afterwards embodied in the sacred volume known and accepted as the written law, and called the Pentateuch, or the Five Books of Moses, contained in the volume we term the Bible.

“We also from the same source receive as sacred and authentic a large number of traditions not committed to writing, but transmitted by word of mouth down to later times; without which many enactments in the Holy Bible could not have been understood and acted upon. These, termed traditional or oral laws, were collected and formed into a volume called the Mishna, by Rabbi Jehudah Hokodesh, A. M. 4150. In addition to this, we are guided by the explications of the later schools of pious and learned Rabbies, constituting what is now known by the name of the Talmud, or Gemara.” (A Manual of Judaism, by Joshua Van Oven, Esq., M. R. C. S. L. London: 1835. P. 22.)

The use to be made of these traditions, or the oral law, is to explain the Bible. It follows, therefore, that the oral law is a plainer revelation from God, through Moses, than the Bible itself, and, consequently, is of more authority. It again follows, that if only one can be studied, the oral law is to be preferred to the Bible, since it is an exposition of it. To show, that the oral law is in fact the great source of modern Judaism, we have only to examine the practical part of Judaism. “The whole ritual of the synagogue service; and the existence and arrangement of the synagogue itself, are according to the prescription of the oral law, as may be seen by comparing the Jewish prayers with the Hilehoth T’phillah.” These prayers, phylacteries, the veil, the ceremonies at the New Year, on the Day of Atonement and the other feasts, repeating a certain benediction at the reading of the law, reading out of a parchment roll, the writing of the law one way being lawful but another way unlawful, all are commanded and regulated by the oral law. In the daily prayers, fol. 11, is found a long passage from the oral law, beginning,

איזהו מקומן של זבחים

“Which are the places where the offerings were slaughtered.” On fol. 12 we find the thirteen Rabbinical rules for expounding the law, beginning,

רבי ישמעאל אומר

“Rabbi Ishmael says.” The fact that the whole synagogue service is derived from the oral law will appear as we proceed.

"But in the morning service for Pentecost there is a most comprehensive declaration of the divine authority of the oral law."

"He, the Omnipotent, whose reverence is purity, with his mighty word he instructed his chosen and clearly explained the law, with the *word, speech, commandment* and *admonition*, in the *Talmud*, the *Agadah*, the *Mishna*, and the Testament, with the statutes, the commandment, and the complete covenant." (P. 89.)

Hence the Talmud, the Mishna, the Agadah, which contain the oral or traditional law, are the sources of modern Judaism, and are considered of divine authority; and as they explain the law or Bible, must be preferable to it as a rule of faith and practice.

We now proceed to examine some of the doctrinal sentiments of the oral law, and see how they will harmonize with the Bible; and as it will be very convenient, we may as well make a comparison between it and the New Testament. This will bring out the comparative merits of Judaism and Christianity, and show us which system is most like that of Abraham, Isaac and Jacob, Moses and the prophets.

I. PERSECUTION.

The oral law teaches the righteousness of persecution for difference in faith.

בן נח שנחג"ר ומל וטבל . ואחר כך רצה לחזור מאחרי ה' ולהיות גר תושב בלבד כשהיה מקום . אין שומעין לו . אלא יהיה כישראל לכל דבר או יהרג :

"A Noahite who has become a proselyte, and been circumcised and baptized, and afterwards wishes to return from after the Lord, and to be only a sojourning proselyte, as he was before, is not to be listened to; on the contrary, either let him be an Israelite in every thing, or let him be put to death." (Hilchoth Melachim, c. x. 3.)

Here a true worshipper of Jehovah, convicted of no crime save that of not wishing to observe the ceremonies of Judaism, may, nay must be put to death. Again:

וכן צוה משה רבינו מפי הגבורה לכופ את כל באי העולם לקבל מצות שנצטוו בני נח . וכל מי שלא קבל יהרג :

"And thus Moses, our master, has commanded us, by divine tradition, to compel all that come into the world to take upon themselves the commandments imposed upon the sons of Noah, and whosoever will not receive them is to be put to death." (Hilchoth Melachim, c. viii. 4.)

Here the world is to be reformed and converted to Judaism by the terrors of death.

What is the teaching of the Bible upon the manner in which persons are to be treated who do not wish to observe the rites and ceremonies of Judaism?

In the palmiest days of the Jewish people no such treatment of proselytes was ever heard of. There is no teaching of the kind in the Bible. The Jews were never allowed to take life only for reasons specified by Jehovah, and that never for a religious doctrine, but for violation of the civil law. And the teaching of the Bible as to the manner of converting the nations to the worship of the true God, is totally opposite to that here inculcated.

"In the seed of Abraham the world was to be blessed," not cursed. Zechariah says, "He shall speak peace to the heathen." The prophet Isaiah says, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." This is Jehovah's manner of converting the world. In describing the character of the Messiah, whom the Jews expect to come in terrors and destroy his enemies, Isaiah says, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law." (Isa. xlii. 1-4.) This description alone is sufficient to indicate Jehovah's manner of converting the world; of subduing them to the Prince Messiah.

The New Testament teaches quite an opposite sentiment to those inculcated by the oral law or Judaism. A Jewish lawyer once asked the Founder of Christianity how often he ought to forgive his enemies; "until seven times?" "No," was the reply, but "seventy times seven." The New Testament also teaches that "he that restoreth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." But Judaism says of such sinner, "He is not to be listened to, but be put to death." So, Christianity declares that its kingdom is not of this world; if so, its disciples would defend it with the sword. And on one occasion when one of the disciples of its Founder asked the privilege of calling down fire from heaven, to destroy the multitude that were reviling his teaching, he rebuked him, saying, "Ye know not what manner of spirit ye are of." Its universal weapon to convert the nations is the *Gospel*. But Judaism makes use of the terrors of the sword. Let every Jew read the passages already quoted again, and decide whether or not Judaism is not essentially a grand system of persecution of all who differ from its sentiments and practice, and all that it wants to carry its doctrines into practice is the ferocious arm of the civil power. In this country, if in no other, these sentiments are most monstrous, and yet there are learned Rabbies among us who, at the same time they applaud our free and tolerant institutions, are weekly poisoning the minds of their simple-hearted people with these pernicious doctrines of the oral law.

II. PRACTICES INCULCATED AT THE FEAST OF PURIM.

This was a feast instituted in commemoration of the deliverance of the Jews from the machinations of Haman, by the hand of Esther. The oral law is said to be divine. If divine, what must be the character of its divine author? if not divine, what must have been the character of those men who originated the following doctrine, and what must be the character of those Rabbies who from Sabbath to Sabbath declare to their innocent and con-

fiding people, that they must regard these doctrines as from the Holy and Blessed One?

חובה סעודה זו שאכל בשר ויתקן סעודה נאה כפי אשר המצא ידו ושותה יין עד ששתכר וירדם בשכרותו :

"A man's duty with regard to the feast is, that he should eat meat and prepare a suitable feast according to his means; and drink wine until he be drunk and fall asleep in his drunkenness." (Milechot Megillah, c. ii. 15.)

Again:

מחייב איניש לבכומי בפוריא עד ולא ידע בין ארור המן לכרוך מרדכי :

"A man is bound to get so drunk with wine at Purim, as not to know the difference between Cursed be Haman and Blessed be Mordecai." (Megillah, fol. 7, col. 2.)

To show the doctrine here taught in practice, we have the following illustration given:

רבה ורבי זירא עברו סעודת פורים כהרי הררי איכסום קם רבה שחטה לרבי זירא לכוור בעא רחמי ואחיה לשנה אמר ליה נתי מר ונעביר סעודת פורי כהרי הררי אמר ליה לא בכל שיעורא ושעת' מחרחש ניכא :

"Rabba and Rabbi Zira made their Purim entertainment together. When Rabba got drunk he arose and killed Rabbi Zira. On the following day he prayed for mercy, and restored him to life. The following year Rabba proposed to him again to make their Purim entertainment together, but he answered, 'Miracles don't happen every day.' " (Talmud, Tr. Megillah, fol. 7, col. 2.)

Drunkenness with wine at a particular feast is an obligation laid upon a Jew by the God of Purity! Is it possible! And while drunk he may kill his fellow, and lest any evil consequences should result from the commandment, the Holy One interposes divine power, and restores the dead man to life.

Does the Bible anywhere teach such a doctrine? It declares that "Wine is a mocker, and strong drink is raging, and whosoever is deceived thereby is not wise." "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder." (Prov. xxiii. *) Here are directions given for the regulation of men's habits of life. And if the Bible speaks so pointedly about the abuse of wine in daily life, how must it condemn beastly drunkenness at a solemn feast. The New Testament is equally decided against drunkenness. It condemns the Corinthians for the intemperate use of wine at the sacrament of the Eucharist. It declares that "no drunkard shall enter the kingdom of heaven."

Which teaching is most consonant with the Bible, the oral law or the New Testament? and what must we infer from the discrepancy found to exist between the oral law and the Bible? According to our reverend and learned Rabbies, the oral law is to be preferred to the Bible, as it is an expo-

* Moses commands that a son who is a glutton and drunkard shall be stoned. Deut. xxi. 20.

sition of it, divinely revealed. But every Jew's common sense and moral sense will decide in favor of the Bible; and if so, modern Judaism is at an end, for, the oral law once being decided to be uninspired, the system of Judaism based upon it must fall to ruins. But what must we infer respecting the piety of learned Rabbies who maintain the divine authority of such pernicious doctrines every Sabbath? What can be their motives in thus deluding their unsuspecting people? Why do they rail against Christianity, which is found to harmonize in its teachings with Moses and the prophets? Why do not the Jewish people, that have immortal and eternal interests at stake, begin to call in question such doctrines, and the honesty of the men who enjoin them upon them? Why do they not repudiate the oral law as a mere human device, and return to the Bible directly to know the will of the Holy One? Let any serious-minded Jew consider the anecdote of Rabba and Rabbi Zira one moment, to be disgusted with the lofty pretensions of the oral law. He cannot repress the smile at the sagacious reply of Rabbi Zira when requested by Rabba to celebrate the Purim entertainment with him the next year: "Miracles don't happen every day." It is scarcely conceivable that sober men could be guilty of such levity upon a serious subject, and especially great and learned Rabbies.

III. THE RELIGIOUS CEREMONY OF WASHING HANDS.

The teachings respecting this ceremony are more in abundance in the oral law than could be crowded into some of the books of the Bible. If these teachings are divine, which all Jews admit, then the ceremony of washing hands in all its details is absolutely binding upon every Jew, upon pain of losing his soul through disobedience to the Divine Teacher. We wish every Jew would consider as he reads the puerility of the directions given, and the ridiculous importance attached to the details in performing the ceremony.

The original command is found in Orach Chaim, § 4 :—

ירחן ידיו ויברך על נטילת ידים

"Let him wash his hands, and pronounce the benediction for the washing of hands." The details are as follows :—

כל הנוטל ידיו צריך להזהר בארבעה דברים • במים עצמן שלא יהיו פכולין לנטילת ידיו ובשעור שהיה בהן רביע • לכל שתי ידים • ובכלי שהיו המ' שנוטלין בהן בכלי • ונוטל שהיו המים באין מכח נותן :

"Every one that washes his hands must attend to four things : 1st. To the water, that it be not unlawful for the washing of hands. 2d. To the measure, that there be a quarter for the two hands. 3d. To the vessel, that the water wherewith the washing is performed be in a vessel. 4th. To the washer, that the water come with force from him that pours." (Hilchoth Berachoth, vi. 6.)

"Each of these four limitations requires new explanations and definitions," or additional limitations, making sixteen, besides the four original specifications to be attended to in the washing of hands, so that the soul may be kept

pure from irreligion. But this is not all. There are incidental circumstances to be attended to, called "impediments."

כל החוצץ בטבילה חוצץ בידים וכו'

"Every thing that is an impediment in baptism is an impediment in washing of hands." (Hilchoth Mikva'oth, xi. 2.) In the same, (e. ii. 1,) we are informed of what the impediments consist, viz.: אלו חוצצין באדם "These are the impediments in human beings," &c.: 1. The film that is outside the eye. 2. The incrustation outside a wound. 3. Dry blood that is on a wound. 4. The plaster that is on it. 5. Filth upon the flesh. 6. Impurity or filth under the nails. 7. Dirt upon the body, mud, potter's clay, &c. Each of these particulars requires in turn examination and definition, every one of which must be attended to, to make valid a religious washing of hands; but the right washing of hands must take place before prayer can be offered. Hence, more than five hundred things must be attended to before morning prayer can be attended.

But this is not all. "Every one who eats that sort of bread, for which the benediction is, 'Blessed art thou, O Lord our God, King of the universe, who bringeth forth bread from the earth,' is bound to wash his hands at the beginning and end. And although the bread be common, and although his hands have not been defiled, and he is not aware of any uncleanness upon them, he is not to eat until he wash both his hands. And thus also with regard to any thing dipped in fluid, the washing of hands is necessary at the beginning." (Hilchoth Berachoth, vi. 1.) Hence, in the morning, before the devout Jew can pray, he must attend to more than five hundred things relating to washing the hands. Then again, before eating that sort of bread requiring a certain benediction, he must attend to the same five hundred circumstances, and the same after eating said bread, neglecting one of which makes the whole void. But this is not all. The bread itself must be attended to: "It is necessary to know the different sorts of bread, and the compounds that may be made of the different sorts of flour; and the various forms of benediction must be attended to." Out of these particularities may arise a thousand others. The reasons given for the strict observance of every specification show how essential carefulness is in the performance of each of them.

כל פת שהמלח בו etc.

"All bread that has salt in it requires washing of hands after it, lest perhaps it might be the salt of Sodom or salt of the same nature, and a man might pass his hands over his eyes and become blind." (Hilchoth Berachoth vi. 3.) Again, (etc. ויזרוק לערות עליהן) "A man must be very careful in pouring water on his hands three times, for an evil spirit rests upon the hands before washing, and does not depart until water be poured on three times. Therefore it is necessary before washing to abstain from touching the hand to the mouth and the nose and the ears and the eyes, because an evil spirit rests upon them." (Orach Chaiim, § 4.) The argument is, that unless the utmost care be taken to observe the smallest particular in the washing of hands, the judgment of Heaven will be inflicted upon the senses, and of course the

Holy One cannot esteem such an one pure enough to enter his blest abodes, or even to receive a blessing.

The guilt that one acquires by not washing hands shows how essential is the rite to the devout Jew :—

וצרך לזוהר כנטילתם שכל המזלזל כנטילתם חייב נדוי

“It is necessary to be very careful in the washing of hands, for every one who despises the washing of hands is guilty of excommunication.” (Orach Chaim, § 158.) Again :

כל האוכל לחם בלא נטיל' ידים כאילו בא על אישה זונה וכו'

“Every one who eats bread without washing of hands is as guilty as if he had committed fornication.” (Sotah, fol. iv., col. 2.) That is, every Jew who omits one of the five hundred specifications relating to the washing of hands is as guilty as if he had committed fornication.

Such teachings as these are said by learned Rabbies to come from the Holy One of Israel. They are a part of the oral law ; of modern Judaism ; of that religion with which every orthodox Rabbi in the world is endeavoring to bind the consciences of noble descendants of Abraham. This is their profession ; for this they receive their livings. But the Jews are not probably aware of their designs. These learned men know well how to blind the eyes of the unsuspecting and confiding disciple. The common sense of every Jew tells him, without the aid of a revelation, that such ceremonies are supremely ridiculous, as well as contrary to the teachings of the Holy Bible. What does the Holy Spirit say by David that Elohim requires ? Ps. li. 6 : “Behold, thou desirest *truth* in the inward parts : and in the hidden part thou shalt make me to know *wisdom*.” And in the 10th verse, he prays for a *clean heart* and the renewal of a right spirit within him. He was fully conscious that all rites and ceremonies were far less acceptable than a right heart. Verses 16, 17 : “For thou desirest not sacrifice ; else I would give it : thou delightest not in burnt-offering. The sacrifices of God are a *broken spirit* : a *broken* and *contrite* heart, O God, thou wilt not despise.” But the oral law requires that before the burdened soul can look up to God for a broken heart and contrite spirit, it must attend to more than five hundred particulars in washing of hands, which it is not likely that the Jews one in ten know any thing about, and according to the same law ought to be excommunicated, and are as bad as fornicators.

This religion of modern Judaism, as taught by its learned and illustrious Rabbies, is aptly described by Isaiah, xxix. 13 : “Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the *precept* of men.” But the New Testament agrees perfectly in sentiment with the Bible. “God is a spirit, and they that worship him must worship him in spirit and in truth.” Even the founder of Christianity condemns this very tradition respecting the washing of hands, because it makes the *non-essential* the *essential*. It pre-occupies the mind with human dogmas, and prevents the heart for ever from receiving any benefit from the contemplation of real truth. Hear him : “Not that which

goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." "But those things which proceed out of the mouth come forth from the heart, and they defile the man; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things that defile a man; but to eat with unwashed hands defileth not a man." This is sensible. Every man's judgment approves of it. It is just what we all know. But it is a terrible rebuke of the learned Rabbies of his time; it cuts up the oral law, root and branch.

Now, which teaching is more consonant with the Bible, that which requires attention to more than five hundred particulars in washing of hands before prayer, or that which requires a contrite and pure heart? Let the candid Jew that loves his eternal salvation decide.

For the Jewish Chronicle.

ISRAELITES IN GALICIA.

THE famous Professor Schalten, in his work "*Annalen der Literatur und Knust des Oestreichischen Kaiserthums*," after having described the state of Galicia, which is under the government of the Emperor of Austria, proceeds to say:—

"Yet there is a class of people in Galicia, who alone deserve to live in that beautiful and fertile country, &c. I allude to the sons of Israel. So much has been said about the Israelites in Galicia, that one is almost afraid to speak any more about them, because it may seem ridiculous; but still it is necessary to resume the subject. It is the opinion of those who have paid attention to statistics, and of other persons worthy of credit, that the 300,000 Israelites in Galicia are the cause of all the evil that has befallen that country, and that it is requisite to root them out of it, if they cannot be converted. It is said that the Israelites are the proprietors of the spirit-shops, and spread deleterious liquors all over Galicia; that they are the chief means by which the people are intoxicated and kept in ignorance; and that they stifle the spirit of industry in the people at large, by glutting the country with goods imported from foreign ports, and by exporting all the raw materials which might be manufactured at home. It is true that the Israelites do all that they are here charged with; but if they did not, would it not be done by Christians? I know of many Christian landlords, as well as Israelites, who intoxicate their tenants by means of spirituous liquors. There are many wealthy Christians, who, instead of building places for the manufacture of cloth and linen, and for dressing leather, export all their fleeces, and the produce of their hemp-fields. The difference between the Jewish and the Christian merchants consists only in this—the Jews are contented with a smaller profit on their speculations than the Christians. Instead of laying restrictions on industry, they are almost the only persons who really encourage it; and the example presented to the Galician peasants by

their exertions, is calculated to incite them to bestir themselves likewise; but the lord who lets his vassals out to the Israelites for their use, does all that is in his power to stifle the spirit of industry in both. The Israelites only are permitted to travel for commercial purposes; they may go all over Galicia, if they choose to establish themselves there; they are the tailors, the shoemakers, the carpenters, furriers, glass-manufacturers, goldsmiths, and lapidaries; they till the ground also, for which they pay a greater rent than their Christian neighbors; and the knowledge of all the arts here referred to, they bring with them from other places. The beer which they brew is very good, whilst that brewed by the other inhabitants is hardly drinkable. In every district they are the inn-keepers, and one can always find food in the house of an Israelite, though it be situated in a part of the country scarcely habitable; whilst, on the contrary, there are Christians, even in the towns, that will refuse to sell a morsel of bread. Compare the physiognomy of the Israelite with that of the Galician peasant, and it will be observed that the countenance of the former is perfectly human, whilst that of the latter strongly resembles the face of an orang-outang. In the pale, swoln, disfigured features of the Galician peasant, thou wilt hardly perceive a single mark that betokens the possession of intellect; whilst, generally, the brightening eye of the Israelite indicates at once his oriental and distinguished origin. The Israelite's aquiline nose, his open lips, his golden hair, and even his beard, conjoin to give him an aspect of sagacity which strongly contrasts with the stupid visages of those that surround him."

LYRA AND LUTHER.

In the fourteenth century, Nicholas de Lyra, a French Jew, embraced Christianity. He was one of the most distinguished men of his age. He corrected the Italian version of the Bible, for he was well versed in the Hebrew language, and he added to his translation a concise commentary on the Bible, which caused him to be much thought of by Catholics and Lutherans. It was acknowledged on all hands that his commentary was a very sensible production, and that it served greatly to enlighten, on religious subjects, all the kingdoms of the West. Of him it was that the Roman Christian said:—

"Si Lyra non lirasset,
Lutherus non saltasset."

"If Lyra had not played,
Luther would not have danced."

The Lutherans turned this phrase so as to confer honor on the convert, and praise on themselves, thus:—

"Si Lyra non lirasset,
Mundus delyrasset."

"If Lyra had not played,
The world would have been confused."

INCREASE OF JEWISH POPULATION IN POLAND.

In an apology for the Hebrew people, published in Cracow, 1539, it is stated, that there are scarcely any Poles employed as artisans in Poland, and that there are only about five hundred merchants in that nation; but the Jews are numbered at three thousand two hundred merchants in that country, and about ten thousand artisans. In the succeeding period of Sigismundus Augustus' reign, they were in a very prosperous condition, and were much praised in consequence of their conduct. Cardinal Comendonius, Ambassador at the court of King Sigismundus, who visited the southern provinces of Poland, speaks of them in the following terms: "There are in these provinces a great many Jews who are not scorned as in several other places. They do not there derive a miserable existence from insignificant profits and usury, although they do not reject these means of gain; but they possess lands, carry on commerce, and even devote themselves to the study of science, especially to medicine and astronomy. They hold, nearly every where, the offices of collectors of custom duties, and those of the transport of merchandise. They can boast of pretty large fortunes, and not only rank among the native gentlemen, but sometimes even rule over them. They wear no distinctive dress from that of the Christians; are even allowed to carry a sword, and to be otherwise armed. In short, they enjoy the rights of all other citizens." (*Vie du Card. Com. par Flechier*, p. 190.)

DR. DA COSTA.

DR. DA COSTA's mind was first turned to seek the knowledge of Christianity by the narrative of his grandfather's uncle, the unfortunate Uriel Da Costa, which fell into his hands. Uriel Da Costa belonged to a noble family in Portugal, descended from the "New Christians," as those Jews who have been compelled to embrace Romanism are termed in the laws of the Inquisition. The family appears to have been wealthy, and Uriel himself held an ecclesiastical office, being treasurer to a collegiate church. His father appears to have been really a Christian; but his mother infused into the mind of her son the tale of wrongs and the abjured faith of his ancestors. He read the Old Testament in secret, and unhappily became a convert to the religion of his forefathers. As his conscience forbade him to confess hypocritically a faith he renounced, he left Lisbon and embarked for Amsterdam, with his mother and brothers, whom he instructed in the doctrines of Judaism. At Amsterdam they were received by their brethren, and admitted into the synagogue. But the knowledge of Da Costa was scriptural; his ideas concerning his own people were formed from the Old Testament. Deep, therefore, was his disappointment when he found out the corruptions and traditions of Rabinism. He loudly accused them of being followers of the Pharisees, and departing from the law of Moses. The rabbis, on the other hand,

excommunicated him twice. His own brothers, for whom he had the greatest affection, and whom he loaded with riches, dared not to salute him when they met him in the streets. He wrote a book in his justification, and soon after adopted the opinions of the Sadducees. He was denounced to the civil authorities by his adversaries: the copies of the work were seized, and himself fined three hundred florins. On he went in his skepticism; denied the truth of the Mosaic law and of all revealed religion.

Exhausted at length by the insults to which he was exposed, he retracted his opinions and applied for readmission to the synagogue, after having been excommunicated fifteen years. It was, however, soon discovered that he did not live after the precepts of the Pharisees, and that he had dissuaded two Christians who came from England to Amsterdam from embracing Judaism. He was summoned before the council of the synagogue, and, refusing to make a public confession, was excommunicated the second time. After other seven years of misery, he declared himself willing to submit to the sentence of the synagogue, not, however, the least expecting the consequence. He was treated with the greatest indignities; and, driven to despair, he put an end to his miserable existence in 1647, leaving a manuscript which gave an account of his life, sufferings, and sentiments.

From the Christian Truth-Seeker.

PALESTINE—MESHULLAM.

JERUSALEM, May 21, 1851.

MY DEAR FRIENDS:—With full demonstrations of joy, we received your welcome letter dated March 10th, in answer to which I resume our communications. Every thing tends to encourage me in this duty, while the facts to be related will convey some intimation of the steadfastness required in promoting every new and benevolent enterprise.

The friends of Israel, on the other hand, could not have encouraged a more worthy sphere of Christian labor, which is well calculated to usher in the blessed events recorded in sacred history, when the fulness of the Gentiles shall come in, and all Israel be saved.

With expectations such as these, and as a laborer in common with my brethren, I am willing to clear the roads, and cut asunder the rocks, to prepare the "highway," and rejoice, though in so doing I should expire in view of their restored inheritance. In the glorious prospect before me, it would be no less than murmuring against the Divine Providence, who through afflictions will ever prepare the hearts of his true servants for his purpose, should I reluctantly repeat the disappointments I have endured since our last interview, as they conduce finally to the most salutary results.

* * * I will now describe minutely the present state of Artos, where every thing so abundantly prospers, that it leads me to conclude that my example and success will actuate my brethren to help in promoting this interesting labor. I have previously informed you that last winter my farm was immersed in a deluge of water, in consequence of the rains having been so unremitted and protracted, that my cot was nearly lost in the inundation. Although this was calculated to discourage the most enterprising,

it was not long an obstacle to the intrepidity which in like necessitous emergencies has ever marked my course of life. With the few German laborers then about me, I set accordingly to work, contriving to recover what seemed to me the last fragments of my industry. However, by the assistance of Providence, I soon restored things to their former footing and pristine beauty. These incessant and long rains did no less havoc in the city, owing to which many houses crumbled to ruins, and every where about the torn fragments of habitations strewed and closed the court-yards and open passages. But this season, however, was one of the rarest that has occurred in this country in the annals of history. Many aged and experienced citizens assure me that for the space of eighty years no such rains fell. In May, the present month, the heat has been such that, throughout every valley and plain, you may observe the strong brown Arab gathering and fanning the harvest, not usually ripe even in June, (doubtless occasioned by the late plentiful rains.) My farm, however, exhibits the most striking and lively feature in all the neighborhood; every thing is still in bloom, and from the summit of the mountains, the valley displays the richest view of an earthly Paradise. Oh! that there were united hearts and hands to assist in making it indeed the seat of blessedness and charity! The pomegranate, fig, peach, and pear inclose the sides in beauty, and the fair vine enhances the salubrious air of health and beauty. The productions of *Artos this year* are in such abundance as baffles my dexterity in gathering, for *want of reapers!* The sun has had such a beneficial effect on the moist soil, in restoring its solidity, that every thing tends to promise a compensatory harvest of wheat, which remains to be gathered. The pools of Solomon have *this year* displayed a beautiful sight, overflowing from the mouth, and thus conveying the water down the valley to Artes. Thus this spot is seen on every side to abound with the choicest grants of nature, the blessing of that beneficent Hand who first gave to man freely of the increase of his labor, to disclose the worthiest feature (Love) of His extensive attributes.

As regards buying land, I am happy to inform you that plenty of ground can be moderately purchased, and that a firman from the Grand Sultan has recently arrived to that effect. Indeed, political affairs do now constrain the Arabs, who are unable to pay the annual taxes, to dispose of a land acquired by unworthy conquest.

Thus there is not only full prospect of purchasing the soil, but also of hiring the proprietors to labor on it. I would thankfully express my gratitude for the recent arrival of the ten pounds you mentioned, as contributed by kind friends, and which I received through Messrs. Black & Co., Beyroot.

I have also received full information of your boxes, shipped from New-York, March 1st, 1851, being on the way to Jaffa. Let all those Christian friends, who are the donors of these grants, rest perfectly assured that no innovation beyond what will best conduce to my poor brethren's welfare, and the extending my consistent plans on their behalf, is the devoted aim of their humble servant, in my one desire, and self-same course of duty for them, omitting those secular and selfish views which compose the bane of the present age. I humbly trust, dear friends, that you are convinced that I can never shrink from a purpose now become my duty, nor turn from a premeditated object, now I trust to be eventually established. I shall follow your directions respecting the mill, trusting it will fully answer the purpose for which it was benevolently intended.

About Jerusalem I can afford you but a scanty description, things always assuming the same general character, although there is certainly a stir in the government, highly favoring colonization. * * * * The Jews become more and more attached and friendly to my undertaking, and *Artos* continues to prove a blessing to many of them, whom I allow full liberty

to supply their household with vegetables, allowing them, by benevolent disinterestedness, to aid in promoting this prosperous cause. Notwithstanding the many falls of this country into the hands of rapacious tyrants, and the desolations of the past, how endearing is the thought that much that remains to be fulfilled is written in her favor, and to be accomplished in leading her ancient and despised sons to the industrial labor of cultivating and rebuilding their unfertile land. In glancing at the country in its present state, there is much to encourage and animate the disinterested laborer in the Lord's vineyard. Such, dear friends, is the state of affairs, and my prospect is more encouraging, when I confidently rely that *one object* animates you and me, a descendant of those whom your efforts have befriended in this sacred cause. Now, therefore, is the time of cheering the countenances of God's servants, and of sending, in anticipation of the blessed events, the heralds to proclaim, in the words of that admirable passage of Holy Writ which inspires us to rejoice with Jerusalem, and be glad with her, for "the Lord hath founded Zion, and the poor of his people shall trust in it." And here, dear friends, I conclude with the united and best wishes of myself and family, to you, and all our American friends, assuring you that I am ever willing to spend and be spent for the service of my brethren, as your and their devoted brother in Christ Jesus.

JOHN MESHULLAM.

P. S. Kindly remember us to all those Christian friends who sent us their individual salutations. May they be abundantly blessed for their good mind and will toward me, and may the Lord inspire them "more and more with a love for his people."

J. M.

From the London Jewish Chronicle.

THE TALMUD.

THE Talmud, taken as a whole, abounds in precepts of humanity and love, and is rich in narratives embodying toleration and feelings of brotherhood. "I call heaven and earth to witness," says a Rabbinical writer, "that the Divine Spirit rests on the Israelite, as well as on the non-Israelite, according to their actions." The celebrated Maimonides, in a letter to R. Chisdai, gives utterance to the following opinions:—

"And as to your question respecting the Gentiles, you must know that God looketh to the heart . . . and therefore our sages teach that the pious of all nations will participate in the blessings of a future state, if they have acquired the necessary knowledge of God, and accomplished themselves in virtues. Thus it is that our wise men say, 'Even a heathen, who studies the law of Moses, is equal to the high priest.'"

Practical charity towards heathens is inculcated in the following Talmudical passages:—

"The poor of the heathens are not to be prohibited to glean in the fields. It is our duty to support the poor of the nations, to visit their sick, and bury their dead, as well as if they were Israelites. It is not permitted to deceive any one by words, not even a heathen."

In what spirit the Rabbies practised honesty will appear from the following narrative:—

"An Ishmaelite once sold a camel to Rabbi Simon, whose pupils led the animal home to the Rabbi's house. On taking off the saddle, they found under it a collar ornamented with diamonds. 'Rabbi! Rabbi!' they exclaimed, 'the blessing of God maketh rich!' thereby expressing that God had given the diamonds to him. 'Take back the diamonds to the man of whom I bought the animal,' said the Rabbi; 'he only sold me the camel, but not the precious stones.' The diamonds were consequently returned to

their owner, who was not a little surprised at it; but the Rabbi had received the more precious ones—honesty and probity.”

The Jerusalemite Talmud contains a similar story of some wise men who returned a purse of money which they found in some wheat they had purchased of a heathen.

Such were the opinions, and such was the practice, of all the eminent men in Israel, respecting honesty and clarity. They knew too well that all men are the children of God, that all are His creatures, and their love and awe of the Creator were too deeply felt, to be consistent with any doctrines militating against comprehensive and enlarged views of religion and virtue.—*Jewish Perseverance*.

The above paragraph contains sentiments culled from the Talmud, given as a specimen of “humanity and love” with which it abounds as a whole. The article in this number, upon the Talmud, will show what the Talmud is when taken in parts.—Ed.

Foreign Intelligence.

M. ALPHONSE DE ROTHSCHILD.—This gentleman, who has twice before been set aside for insufficiency of age in the election for the membership of the Central Consistory for the circumscription of Bordeaux, is now about to be nominated a third time. Out of 245 inscribed electors, 145 have voted, and M. de Rothschild has obtained 103 votes, while M. Michel Goudchaux had only 41, so that there cannot properly be said to have been a contest.

ISRAELITES IN THE AUSTRIAN SERVICE.—During the Passover festival, 280 Austrian soldiers, forming part of the garrison of Hamburg, and worshipping the God of Israel, have been supported at the expense of the Israelitish community, in order that they might be able to practise the observances of this feast. As there are 4,000 Austrian soldiers at Hamburg, the number 280 gives one Israelite in fourteen soldiers.

WARSAW, *May*.—The President of the Police, General Abramawitsch, has made known to all the communities of the kingdom of Poland the order of the Emperor, prohibiting, under the most severe penalties, all Hebrew females from cutting their hair.

M. G. I. POLAK, the indefatigable Hebraist, will shortly publish, in Hebrew, a volume, the contents of which will be both remarkable and instructive. Among other subjects it will contain the “Sepher Hanintsá” of Maimonides, a sermon of the Rabbi Reggia against celibacy, and an elegy upon the destruction of Jerusalem.—*Archives Israélites*.

MEININGEN, *May 20th*.—A new edict has been added to our statute-book. It regulates the administration of an oath. The formula begins with the words, “*I take a solemn oath*,” etc., and concludes, “*So help me God*.” The sacredness and inviolability of the oath, together with the punishment attendant on perjury, must be explained by the clergyman or Rabbi of the respective parties. No Jew is in future to be compelled to take the oath in the synagogue.

PESTH, *12th May*.—His Excellency Baron Geringer has declared to the representatives of the Jewish Reform Association, that this sect cannot, at present, be recognized by government; and at the same time conveyed to them the intention of the Minister of Public Worship to discountenance any religious community which is without *positive supernatural* dogmas.—*London Jewish Chronicle*.

Missionary Intelligence.

—•••—
A. S. M. C. JEWS.

"Be not weary in well-doing," is the Divine injunction. The American Society for Meliorating the Condition of the Jews is now in a course of well-doing. God has shown by examples of his grace, that all Israel is not reprobate; that there is at least a "remnant according to the election of grace," which is also an earnest of the promise, "So all Israel shall be saved." We rely upon his promises.

We are not affected with the feeling that we are not to look for immediate fruits—a sentiment that cripples the energies of the Church in much of her work; but we hold that if the pure gospel be preached in the "demonstration of the Spirit, and with power," fruit will spring up immediately. If we settle down with the idea that we are to wait for fruits at some unknown future period, we may wait for ever. With God, "now is the accepted time, now is the day of salvation;" and God is to be "taken at his word," or not at all. If we aim at immediate results, we shall so preach, by God's help, as to produce immediate results. If we aim at remote results, we shall begin our labors at a distant point from the true one, and expend all our energies before we are ready to strike an effectual blow. All great moral results, as general experience shows, are obtained in a manner quite different from any other. It takes ages for the arts, sciences, and government to attain to any thing like perfection in their ultimate designs. But in religion, it is God's grace that works, and it waits not for time or maturity. It aims at the conversion of the sinner. Give the sinner the simple truth that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish but have everlasting life," and grace is ready to make its conquest. God is a sovereign, and delights to manifest his sovereignty when his Word is honored by faithful preaching. It matters not who is the subject, whether a blind heathen, a bigoted Catholic, a stubborn moralist, or a Jew. "Go preach my gospel," is a simple command, and is to be as simply carried out. The idea of laboring for years to prepare a human mind to receive the gospel is simply absurd. The giving of the gospel is the starting point of all moral success and improvement among sinful men.

Give the human mind in a sinful state all the intellectual results of civilization, and it is no nearer the kingdom of heaven than an Athenian of old, that crested altars to the "Unknown God."

We make these remarks, because we fear that some of the friends of Israel are waiting for a series of revolutions of some kind—for how long they cannot say—before Israel can be saved; and also to disabuse the Christian

mind of the false notion that at least nothing can be effected among the present generation; that we must wait until education, association, &c., have done their work among the young. Now, the only difference that our Master makes among men in preaching the gospel with the hope of success, is that existing between the rich and the poor, between the wise and the foolish, between the mighty and the weak. When we preach the gospel to the latter classes, we may depend upon success; but when we preach it to the former class, we are not so certain of success. Our grand policy is, to preach the simple gospel to the poor, and thus far we are not at all disappointed in the result.

On the 4th of August ult., two Jewesses, who had been under Mr. Weissel's instruction for some months, publicly professed Christ. This makes the number that have publicly professed Christ, in connection with this Society, since July, 1850, ten; all of whom are known to be maintaining a good profession and reflecting honor upon Christ. Surely, what hath God wrought! What a rich compensation for all our prayers, tears, and labors! We have sowed in tears, we have reaped in joy. Our missionaries, of whom we have six, have all regular fields of labor, i. e., a certain number of Israelites to whom they preach the gospel. Every week adds new inquirers to their regular lists, and we confidently believe that the time is not far distant when every week will add to their lists new trophies of grace. The labors of our colporteurs are more desultory, but not less important. But "the harvest is great and the laborers are few." We have calls for missionaries at Rochester, Buffalo, and the State of Virginia. We hope to be able to fill the former fields immediately, and Virginia in October or November, where "the field is already white for the harvest."

We do hope that Christians will not become weary in the good work. Not only have we need of your prayers, but your testimony. Tell ye the daughters of Zion that are at ease, that the Lord has risen upon Israel, and his glory is seen upon him; that now the fulness of the Gentiles is rapidly coming in, for Israel begins to be saved. Plead with them, that they may consecrate of their abundance to the furtherance of the gospel among Israel.

EXTRACTS FROM MR. BLOCK'S JOURNAL.

DURING the last five weeks or so, I have endeavored, in dependence on Divine grace, to do the work of an evangelist among my brethren in divers ways; by means of tracts put into the hands of one, by oral instruction given to a second, by favors shown to a third; and have reason to believe that the Word of God thus made known will eventually prove a savor of life unto life to many of those who heard it.

The poor I found almost invariably accessible, civil and docile. They listened patiently to what I had to say, and contradicted me but rarely; hence there is a monotony in the work which furnishes but little material for report. Whether this acquiescence on their part in the missionary's views be real or feigned, time alone can show. Some, I am certain, are actuated by sinister motives in their ready concessions. They are evidently looking for loaves and fishes, (some even asked for temporal relief,) a hope

which of course is never to be realized. Storekeepers and others on whom fortune seems to smile, are more or less approachable, in proportion as the religious principle dominates; every now and then one is tempted to cast acrimonious aspersions on me; but upon the whole, I am happy to say, they are gentlemanly in their demeanor, although they cannot make their religious views in every particular square with mine own.

Ignorance of the Sacred Scriptures among the mass, notwithstanding the many synagogues and Jewish preachers in New-York, is quite alarming. To some a passage from the prophets is what an extract from Euripides' Medea would be to an illiterate Irishman.

The following cases may serve as specimens.

I succeeded in procuring work for a Jewish cap maker and his wife, who had only lately immigrated here. They are both of Polish extraction, respectable, industrious and conscientious Jews. They still adhere most rigidly to all the Jewish rites, and with all the violations of the Jewish Sabbath (Saturday) on the part of their brethren before them, they hold fast their integrity. I call to see them pretty often, am always welcome, and ever allowed to speak a word for Jesus. They never gainsay or contradict what I advance, but this, I fear, arises more from an anxiety not to appear uncourteous to one to whom they consider themselves under obligation, than from a conviction of the truth of my statements. They live together with another Jewish pair only lately married. The husband is a shoemaker by trade, and a very bigoted Jew. Him it took some time to make up his mind to accept of "ein Taufbuechen," (a little book treating on baptism.) These poor creatures believe that the missionary's only aim and end is to have them baptized; hence the name they give the book.

May God translate them from darkness to light!

Speaking with a Jew, among others, about the necessity of an atonement, he said, "that other nations may want one, but as for them, (the Jews,) they had one, and did not want another." Here I expected he would refer me to the mock-sacrifice of a cock or a hen on the day preceding the day of atonement; but no! he takes the migratory condition of his nation to be the atonement which God requires at their hands, and this he proves by a reference to the words of God to the first murderer, "A fugitive and a vagabond shalt thou be in the earth."

A Jew, who seems to have little or no knowledge of the numerous subtleties to which Rabbinical Jews have recourse in their controversy with Christians, received the Word of God and listened to the expositions I gave with the most childlike simplicity. The Word did evidently profit and delight him, for, with tears in his eyes, he wished me to return soon and continue to teach him.

Two days only elapsed when I repeated my visit, but, alas! only to witness the inroad of the enemy and the mischief he had wrought. He returned the tracts I had left with him, with the remark, that his brother would not allow him to have any thing to do with missionaries; that they had other Bibles and other פירושים, (commentaries,) and that their sole object was to bring the Jews over to the side of the Christians, so that eventually they may become altogether extinct. I, in my turn, assured him of the correctness of our Bibles, that they agreed in every iota and tittle with those of the Jews; that we made use of no commentary whatsoever, since every thing essential to our salvation was revealed so plainly in the Bible that, provided one come to it prayerfully, with unbiassed minds and hearts free from prejudice, he cannot fail to find the meaning of the Spirit who indited the good matter, &c. He is a very unsuspecting young man, and easily set right. He is, I am happy to say, perfectly satisfied as to the sincerity of my motives, and expressed his wish to see me again and

again, provided I did not call when his brother (he is a cutter) brings him work.

A Jew, in very affluent circumstances, takes his stand in opposition to his wife, a Christian, or rather a Gentile, who seems determined to join the synagogue! It is, however, not aversion to Judaism, or predilection for Christianity which prompts him to the refusal, but the erroneous notion, that every man ought to live and die "in the religion in which he was born." They peruse my tracts and listen to me when I direct them to Him who was typified by the law and predicted by the prophets. But, alas! as yet they are strangers to the new birth, and the words of the apostle to them are peculiarly applicable, "Behold, ye despisers, and wonder, and perish."

The advantage the missionary derives from occasionally visiting the Jewish synagogues and attending their services on Saturday, is immense; for not only does he by it furnish to the Jew an additional proof of his concern in his welfare, and can refute any thing antichristian or otherwise erroneous which the preacher may have advanced from the pulpit, but the portion of the law and the extract from the prophets read every Saturday in the synagogue, supply him with abundant material for useful and instructive conversation. Thus I had only lately the opportunity of conversing with many Jews about the brazen serpent as a type of Christ, the murmurings of their people, God's miraculous interposition on their behalf, the angel of the Lord who met Balaam and exercised the prerogative of divinity, (Num. xxii. 35,) and other kindred topics. With some I talked, among others, about Balaam and his ass. The ass, in the opinion of one, had a human soul, which had entered it by the process of transmigration, and hence she spoke, and spoke intelligibly too. (Rabbinical Jews believe in the doctrine of the metempsychosis.) Another believed concerning the ass a great deal more than we have on record in God's Word. According to him the self-same ass lived in the days of Abraham, as it is written, Gen. xxii. 3, "And Abraham rose up early in the morning and saddled his ass;" and in the days of Moses, as it is written, Ex. iv. 20, "And Moses took his wife and his sons and set them upon an ass;" and is to live on till the days of the Messiah, as it is written, Zech. ix. 9, "He is lowly, and riding upon an ass." My objections, that the Abrahamic, Mosaic and Messianic asses were חמורים (he-asses,) and not as that of Balaam a ארתון (she-ass,) puzzled the good man not a little, and indeed he could dispose of it in no other way than by shrugging his shoulders and scratching his head, while he said, "But חכמינו (our sages, of blessed memory) have said it." This is a Talmudical legend of very ancient date, and one out of the many by which poor Israel caricatures itself. The only value it has for us is that it shows the ancient Jews explained the prophecy Zech. ix. 9 of the Messiah, &c.

Saturday, the 12th of July, I attended the service of the Jewish congregation that used to meet in the Elm street synagogue. They hold their religious meetings now, temporarily, in a spacious hall in Broadway. The service was well attended. The portion of the law read on the occasion was a part of the twentieth chapter and the four following chapters of the book of Numbers, comprising the miraculous supply of water for rebellious Israel, their punishment by means of fiery serpents, the evil consultations of Balak and Balaam, and their frustration, &c., and the somewhat corresponding Haphthorah, (extract from the prophets,) the last nine verses of the fifth, and the first eight verses of the sixth chapter of Micah. The service was conducted throughout in Hebrew, and my heart did ache within me when I listened to the singing and reciting of some of the most beautiful Hebrew prayers (which needed but to be offered up with a contrite, believing and obedient heart, in the name of the only Mediator between

God and man, to be accepted and answered by a prayer-hearing God, who even commanded his creatures to ask that they may receive, and their joys be full) by a congregation, of whom at least two thirds understand, I can safely say it, not one out of twenty words. The sermon preached by Dr. Raphall, although it contained nothing calculated to edify or instruct, was yet worth hearing, because beautifully composed and well delivered. He preaches without notes, evidently commits his sermons *verbatim* to memory, yet does he declaim them in such a way as to leave the impression on the mind of the hearer that every thing he says is extemporaneous, and engendered by the impulse of the moment. He preached from the words, "O my people, remember now what Balak, king of Moab, consulted, and what Balaam, the son of Beor, answered him from Shittim unto Gilgal," &c. (Micah vi. 5.) Notes I did not take lest I proved offensive to the people by writing on the Sabbath day, but some remarks of the Doctor were very pertinent, and struck me somewhat forcibly at the time, and became impressed upon my memory.

Upon the words, "There did not rise a prophet in Israel like unto Moses," &c., the Talmud remarks: **בְּיִשְׂרָאֵל לֹא קָם אֶבֶל בְּאוֹמוֹת הָעוֹלָם קָם וְזֶה פְּלִיטָה הַרְשָׁע** ("In Israel he did not rise, but among the (other) nations one did rise, and that was wicked Balaam.") Upon this Talmudic gloss the learned Doctor based that which formed the first part of his discourse. He asserted that in point of inspiration Balaam was not a whit behind Moses, and that their mission was identical; that both had to teach, among Jews and Gentiles respectively, the unity of God and his claims upon his creatures for supreme love and obedience, &c. Among other things, he remarked, that only Israelites, when endued with the spirit of prophecy, knew how to make good use of it, for lo and behold! there was only one prophet among the Gentiles, and he was a bad man! Here he adduced some instances to show by contrast how widely the conduct of the Gentile prophet Balaam differed from the Hebrew prophets. Isaiah, for example, when commissioned to predict judgment upon Moab, introduces his denunciation with the words **לִבִּי לְכוּאֵב** (My heart yearns for Moab;) Jeremiah says, **חֲזוֹן קָשָׁה הִנֵּנִי לִי** (A heavy vision was shown me;) Moses appeals to the Gentiles, **הֲרִינוּ גוֹיִם עִמּוֹ** (Rejoice, ye nations, with his people;) while on the other hand Balaam had his heart bent upon cursing the people whom God had blessed!

Towards the close he set himself to review the first blessing which wicked Balaam had, against his will, to pronounce upon Israel, and dwelt at considerable length upon the words, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." The dwelling alone and isolated on the part of any people, said he, so far from being a blessing, is the greatest curse; (adduced as instances, the Chinese, the Japanese, &c.;) but to make Balaam's words indeed a blessing, and not a curse, the Hebrew text must be correctly translated. The word **לִבְרַר** (English version *alone*) must be rendered "distinct," and the Hithpael **יִרְחַשֵּׁב** (English version, *shall (not) be reckoned*;) "shall (not) reckon itself." Israel, remarked the Doctor, *mixes* but does not *minge* with the nations. Israel is distinct; *distinct* in its knowledge of God, *distinct* in its time-hallowed rites, &c. He concluded with a stirring appeal to his Jewish auditory not to mingle their *pure* blood with that of the Gentiles by intermarriage, &c.

EXTRACT FROM MR. BONHOMME'S JOURNAL.

My missionary labors during the month of May have been such as to add new interest to our operations. One Israelite in Quincy, Florida, has, under my preaching, by God's blessing, been awakened; and in the distribution of

tracts among my Israelitish brethren, there has been much good accomplished. They declared themselves to be perfectly astonished at the contents of the Bible. They had no idea of such passages and records pointing to the Messiah contained in the Scriptures. Such are the benefits derived to the Israelites in reading the peculiar tracts which we distribute; they preach to them the truth; and while it has often proved that the direct preaching of the gospel did not reach such, it was by a tract that such Israelites were led to investigate the truth as it is in Jesus.

In Apalaehicola I found and visited four Israelites, conversed with them, gave them tracts, and revisited them again the next day; took my Hebrew Bible with me, and instructed them from their own Scriptures, showing that Jesus was the Messiah, and as he had once appeared in humiliation to take away sin, so must he come the second time and appear as King over the whole earth. This seems to them quite new; yet proving it from Daniel's prophecy, they could not contradict it.

Yesterday morning two of them were present in the Congregational church in this place, and quite attentive while I preached. May our God whom we serve add his benediction to his servants' labors, through our Redeemer. Amen.

At Quiney, an Israelite merchant wished me to accept an article of clothing as a present from him; such a kind feeling has been produced among my Jewish brethren.

I have distributed tracts during this month, 182 pages; lectures, 98.

MR. WEISSEL'S REPORT.

THE work intrusted to my care the good Lord has not left without traces of his mercy and his blessing. Although my mouth cannot exactly be full of laughter and my tongue with praise, my hope in Israel's redemption is nevertheless strengthened, my faith increased, and my prayers more fervent that salvation would come out of Zion, that Jacob may rejoice and Israel be glad.

I paid, since my last report, one hundred and sixty visits, of which many families got a double share. I distributed only three Bibles, because many possessed the Bible already. I distributed 1700 pages of tracts. Upon the whole I have reason to rejoice at the kind and hearty receptions. In many cases, to such as visited me at my own house, I was permitted to give a strong testimony. However, there was no lack of those whom temporal interests led to my house, and who spoke to me about baptism. These of course I exhorted, remarking at the same time that we did not want baptized Jews but those who knew that there is no other name given among men whereby they can be saved save the name of Jesus. Upon this they withdrew, and never called again upon me. Of such I had three.

Now to report some cases in detail:

A family whom I had visited before, received me very kindly. I conversed with them for some time, and they listened to me very calmly. Upon the question, whether they read the Bible, they replied, "O yes, we read it often, but the tracts you gave us we gave to a friend, who wishes to see you." I showed my willingness to call upon him. They wished me to call soon again. God grant that his word may be raised with power.

In another I was kindly received with the remark, "Do you at last call on us again?" Upon this the woman of the house told me she had been ill, and still felt very weak. I told her she must pray to the Lord, who has helped many, and that he still was the same helper. I had a long conver-

sation with them. The woman was much moved; they prayed me to call upon them right soon. May the dear Saviour commence and finish his work.

Another, upon the question, whether he read the Bible, told me, as much as his time permitted. *I*.—Do you recognize the truth of which I testified? *He*.—I see many things, if I could find only time to read more. I exhorted him not to neglect the salvation of his soul, inasmuch as he knew not how long his time of mercy would last. "Oh," said he, "if you would only come to us more often!" I directed him to the Saviour, and asked him to pray for the Holy Spirit.

To a young man, who has read much, I was allowed to speak of the salvation which is in Christ Jesus. After a long conversation, he said, "I am convinced, but I shall not be a Christian, for my parents are still alive, and this shame I will not bring upon them." I showed him the necessity of confessing the truth publicly, for the Lord says, "Whosoever loveth father and mother more than me, cannot be my disciple." I have seen the man since then several times, but he says he could not be converted, for he was still a young man, and wanted to live in and enjoy the world; and what Christianity required he could not do, for no sooner does he become a Christian than it would be necessary for him to become another man. I asked him to consider what responsibility he took upon him. Alas! his heart is not broken, and to all appearance the Word seems to be to him a savor of death unto death.

In a family which I visited last I found the man very ill. The woman received me very kindly, and asked me whether I feared not the malady of her husband, (he had the small-pox.) "No," was my reply. Upon this she took me into the bed-chamber. He saluted me very heartily, and expressed his joy at seeing me. Upon the question, whether he read the Bible, he replied that he read whenever he had time, and especially in the evening.

I.—Have you found more light since we last met?

He.—Oh, yes; I believe that the Messiah must have come already, and that Jesus is the Messiah; and I suppose that is all that one requires.

I.—Of course; faith is the only condition to salvation; but the means by which God is willing to give us his grace we must not neglect; for our faith must become manifest, as the Lord Jesus saith, "By this shall all men know that ye are my disciples, if ye do all I command you."

I was obliged to leave off speaking to him, for he was too much moved. I asked for the Bible, and showed him many places which speak of conversion and of holy baptism. He wished me to call soon again. His wife handed me the Bible, showed me the place which her husband had told her to read to him, and said that every day she had to read to him a portion. "It is good," she added. After I had read in the Bible with them, I recommended them to the grace of God, and left. Oh that the Lord would soon fulfil on them the words, 2 Cor. iii. 16, 18.

Another, concerning whom I reported last, told me that he was convinced of the truth of Christianity, and that he was ready to receive the sacrament of baptism, if his wife and children had not stood in his way. He hoped, however, that she would be better by-and-by, since she did not grow so angry now when he spoke to her about it. I exhorted him not to neglect the salvation of his soul through fear, but to continue in prayer and supplication that both he and his family might be saved. He assured me that he read often very late in the night in the Holy Scriptures.

Oh, how many are thus fettered! Oh, how many ought to be encouraged! How painful is it to hear that those who are baptized received money; while, in reality, seriously inquiring Jews are turned away, because of the want of institutions and means by which to sustain such as cannot gain their subsistence without the common traffic, or have otherwise connections

which are dissolved through their coming over to our side. May the Lord soon open the way.

In another family I found the woman reading the Bible. Said I: "You are reading the best of books." "Yes," she replied: "since you have not come to us, we have always been reading in the Bible. My husband reads often till 12 o'clock at night." I had a long conversation with her, and I rejoiced heartily to perceive the quietness with which she listened to the great deeds of God for our salvation, which, among women, is very seldom to be met with. She requested me to call when her husband would be in, and not to stay away again so long. May the faithful Saviour enlighten their minds.

In another family I was received with the words: "Have you found us also here? We rejoice to see you. We were about calling upon you to tell you that we had moved, when we were informed that you also had moved." They had to put many questions; and, it being the Sabbath, and every thing was quiet, they listened calmly to all I said. Thus I had the opportunity of preaching to nine of them the gospel; and, dinner-time approaching, I wanted to go, but they requested me to stay, saying that they are apt to forget eating and drinking when I am among them. I was, of course, soon persuaded to continue with them. The man of the house became very serious, and said: "Mr. Weissel has not sent until I be converted." "God grant," I replied, "that not only you but all our people, which is under the curse of God and hastens towards the eternal judgment, may be converted to him who took our sins, that by his wounds we might be healed." (Isaiah liii.)

I have had also for some time past two Jewish women, who came to me to receive instruction, and concerning whom I hope that the Word of God has taken deep root in their hearts. I could relate many a happy experience here, but I will reserve it rather for another time. May the Lord help them by his grace to be able to bear with patience the threats of their relatives, and surmount all other difficulties through Christ strengthening them.

To Him who has promised, (Hosea xiv. 5,) "I will be as the dew unto Israel," &c., be praise and glory for ever and ever. Amen.

•••

LETTER TO THE EDITOR.

REV. E. R. MCGREGOR:

Dear Sir:—On the 25th of May, there was a meeting held in the Loudon street Presbyterian church of this place, for the purpose of creating an interest in the Jews. On that occasion Mr. Franklin, the agent of your Society, made an address, in which he stated the present condition of that once highly favored people, and the object of the Society which has been formed for their amelioration. A collection was taken up, and a portion of the amount collected was paid to Mr. Franklin. It was my duty to have informed you of this before, but other engagements have prevented my doing so.

Mr. Franklin organized a female auxiliary society, denominated "The Friends of Israel Society of Winchester," and the following officers were chosen, viz.: Mrs. Boyd, President; Mrs. Krauth and Mrs. Walker, Vice Presidents; Mrs. Taylor, Treasurer; Mrs. W. L. Bent, Secretary; and five managers.

Very respectfully,

Winchester, July 2d, 1851.

M. C. BENT, Secretary.

MORE PAPAL INTOLERANCE.

FERRARA.—The Jews of this place, in the true spirit of charity, contributed to the maintenance of the infant asyla, although they do not in any way participate in their administration, and during many years they have given large sums to these institutions; but the Cardinal Vannicelli has to-day forbidden these asyla to receive the money of the Jews. There has for fifty years existed at Ferrara, a society called the *Casino*, to which the pontifical government has just given order to refuse admission to Jews; but as in the statutes of the society there is no law to interdict the reception of persons professing a different religion, the presidents have declared that they possess no power to exclude Jews, and the pontifical government has in consequence commanded, that no Jew shall set foot in the *Casino* under penalty of a fine.—*Univers Israelite*.

Donations and Subscriptions.

Boston, Mass. Gilman S. Low,.....	\$5 00	Thorburn, 2, H. Whittemore, 5, Capt. Munson, 5, Josiah Blackwell, 5,.....	84 00
Charlestown, Mass. 2d Cong. ch,.....	20 48	Chile, N. Y. Cong. Rev. Dr. Feun,.....	
Concord, Mass. Cong. ch,.....	3 60	Coll.,.....	10 25
East Abington, Mass. L. P. Brown, 1, M. Lowe, 50c., Mr. Pratt, 50c., Mrs. B. Shaw, 50c., W. Hunt, 50c., Abner Curtiss, 10, Mrs. Lydia Stetson, 1, M. Shaw, 50c., C. Bunce, 50c., E. Reed, 1, J. Jenkins, 50c., N. J. Jenkins, 50c., Mrs. D. and M. Smith, 50c., Mrs. R. Reed, 50c., Misses R. K. and D. Reed, 60c., Abel Reed, 50c., Eliza Shaw, 1, Jenkins Lane, 1, Mrs. Loney, 50c., Coll. in ch., Rev. M. Ward, 15.94, Friend, 25c.,.....	37 79	Fishkill, N. Y. Ref. D. ch., Rev. Mr. Kip,.....	27 90
Holdham, Mass. Unitarian ch.,.....	8 00	New-Hackensack, N. Y. Ref. D. ch.,.....	8 75
North Abington, Mass. Rev. Mr. Wise,.....	9 84	New-York City, Rev. Dr. De Witt, 3, H. Sheffelin, 5, L. Sheffelin, 10, W. Sheffelin, 5,.....	23 00
North Bridgewater, Mass. Rev. Mr. Couch, Coll.,.....	7 52	Pittsford, N. Y. Meth. E. ch. Coll., 3.92, Pres. ch., in part to con. Rev. Job Pier-son, D D., L.M., 10.60,.....	14 52
Roxbury, Mass. H. Hill, 2, Cash, 1, W. W. Davenport, 3, S. H. Halley, 1,.....	9 00	Rochester, N. Y. Miss M. B. Allen, towards L. M. in part, 6, H. Banker, Esq., 2, L. M. Shurtleff, 2, H. Wray, 2, E. Jones, 2, D. Clark, 1, E. Scrontone, 5, S. Richardson, 1, Wm. P. Stanton, 2, T. G. Sloan, 1, J. N. Hatch, 1, H. Churchhill, 1, Cash, 1.50, Mrs. Cooper, 1, Mrs. R. Lester, 3, N. O. Stone, 4, J. Copeland, 1, J. M. Dentou, 2, H. H. Wiser, 1, Dr. J. M. Fitch, 5, First Pres. ch. coll., 151.00, (50 of which to con. Rev. Dr. McIlvane L.D., and 50 to con. H. Champion, Esq., L.D.,).....	195 50
South Abington, Mass. Rev. Mr. Wagner, Coll., 9.23, Mrs. Ford, 1, Mrs. Stoddard, 1,.....	11 23	Scottsville, N. Y. To con. in part. Rev. M. Buttolph, D.D., L.M.,.....	8 92
South Braintree, Mass. Rev. Mr. Ham-mond, Coll., 6, Mrs. Wild, 50c., E. H. Pratt, (minor), 5c.,.....	6 55	Sherburn, N. Y. Cong. Rev. Dr. Tuttle, coll. in add. to former coll.,.....	8 00
Wohurn, Mass. Rev. Jntb. Edwards,.....	5 00	Pbiladelphia, Pa. Western M. E. Sun-day-school,.....	2 75
Brooklyn, Ct. Mrs. Brown,.....	3 00	Gordon, Geo. Mr. Keen,.....	1 00
Pawtucket, R. I. Prot. Epis. ch. Coll., 3.78, Mrs. Slater, 2, A. Thayer, 1, G. Mountfort, 50c., Cong. ch.—A Friend, 5, Rev. C. Blodgett, 1, Friends, 8, S. Fifield, 2, John Darling, 1, W. Wakefield, 1, Chas. E. Davis, 1, D. D. Sweet, 1, Mrs. Manchester, 1, Mr. Read, 1, E. B. Pitcher, 1, Daniel R. Clark, 1, D. Guff, 1, W. A. Chamberlin, 1, J. K. Miller, 1, Robt. Wilcox, 1, J. S. T., 1, Geo. Newell and H. Weedon, each, 1, Mrs. H. Ingraham, 75c., W. D. But-tock, 50c.,.....	39 53	Savannah, Geo. Rev. Mr. Bronham,....	
Providence, R. I. Jonathan T. Angell and Benjamin White, each, 3, J. Carpenter, 2, H. A. Cory, 1, W. T. Greene, 1, J. M. Fearing, 1, H. Whitney, 1, W. E. Snow, 1, Theodore Taylor, 1, S. S. Wardwell, 1, Benj. M. Jackson, 1, E. Bowen, 1, S. Hutchins, 1,.....	18 00	Apalachicola, Fla. Pres. ch., 9, M. E. ch., South, 31, Rev. J. R. Haggard, 2, A. Hancock, 3,.....	45 00
Astoria, N. Y. E. Hoyt, 5, H. Smith, 5, A. Comstock, 5, O. A. Whittemore, 2, J. A. Halsey, 5, Van Dewater, 5, W. B. Bolles, 10, Rev. Mr. Clark, 1, E. Woolsey, 25, Doct. R. J. Hubbard, 2, Danl. Remsen, 2, Mr. Mills, 1, George		Kingston, Ca. Coll.,.....	32 00
		Montreal, " Coll.,.....	40 00
		Quebec, " Coll.,.....	50 50
		Toronto, " Coll.,.....	27 00

Miscellaneous.

Rev. James Hoppin, 13.05; C. H. A., 1, D. Bliss, from Professors and Students of Amherst College 4; Pres. and Bap. chs., Richfield, O., 3; H. M. A., Richfield, O., 50c.; Mrs. E. Smith, Danville, Va., 80c.; Hamburg, Pa. Coll. in Luth. ch., 2.19; Rev. J. W. Eby, to con. Lady L. M. of F. I. Society, 3; Durham, Coll., 9; Meth. ch., Dover, 2.75; Rev. Dr. Duffield's ch., Detroit, 34, Jewish Chronicle,.....

73 29
62 00

OFFICERS AND DIRECTORS OF THE SOCIETY.

PRESIDENT.

Rev. PHILIP MILLEDOLER, D.D., of New-York.

HONORARY VICE PRESIDENTS.

Rev. RIDLEY H. HERSCHELL, of Islington, London.
" NATHAN LORD, D.D., Dartmouth College, N. H.
" WILLIAM B. SPRAGUE, D.D., of Albany, N. Y.
" WILLIAM W. PHILLIPS, D.D., of New-York City.
" JOHN M. KREBS, D.D., of New-York City.
" JOHN PROUDFIT, D.D., of New-Brunswick, N. J.
" SPENCER H. CONE, D.D., of New-York City.
" THOMAS E. BOND, D.D., of New-York City.
" JOSEPH MCCARRELL, D.D., of New-York City.
" MARK TUCKER, D.D., of Wethersfield, Ct.
" RICHARD FULLER, D.D., of Baltimore, Md.
" W. W. ANDREWS, of Kent, Ct.
" THOMAS SMYTH, D.D., of Charleston, S. C.
" EBENEZER HALLEY, of Troy, N. Y.
ABRAHAM VAN NEST, Esq., of New-York City.
GEORGE DOUGLASS, Esq., of Douglas Farms, L. I.

VICE PRESIDENTS.

Rev. THOS. DE WITT, D.D., of New-York.
" H. V. D. JOHNS, D.D., of Baltimore, Md.
" J. FORSYTH, D.D., of N. J. College, N. J.
" GEO. W. BLADGEN, D.D., of Boston, Mass.
" THOS. H. SKINNER, D.D., of New-York.
" J. MCELROY, D.D., of New-York.
" WM. R. WILLIAMS, D.D., of New-York.
Rev. J. P. DURBIN, D.D., of Philadelphia, Pa.
" J. N. McLEOD, D.D., of New-York.
" JOHN LILLIE, of New-York.
" JOHN DOWLING, D.D., of New-York.
" J. P. THOMPSON, of New-York.
SETH TERRY, Esq., of Hartford, Conn.

SECRETARY FOR FOREIGN CORRESPONDENCE.

DAVID N. LORD, Esq., of New-York.

SECRETARY FOR DOMESTIC CORRESPONDENCE.

Rev. E. R. MCGREGOR, of New-York.

RECORDING SECRETARY.

WILLIAM LIBBEY, Esq., of New-York.

TREASURER.

JOHN FALCONER, Esq., of New-York City.

DIRECTORS.

WILLIAM KEILY,
ALEXANDER M. BURRILL,
CHARLES VAN WYCK,
PETER ANERMAN,
N. N. HALSTED,
MARCUS WILBUR,
WILLIAM C. GILMAN,
JOSEPH MCKEEN,
ELEAZER LORD,
THOMAS B. RICH,

CHESTER DRIGGS,
BENJAMIN DOUGLASS,
HENRY SMITH,
FRANKLIN KNIGHT,
T. IRVING, Prof. in Free Acad., N. Y.,
GEO. WALKER,
JOHN F. WILLIAMS,
JOSEPH GRAYDON,
CHARLES DAVIS,
MARQUIS D. THOMAS.

THE payment of *Twenty-five Dollars* constitutes a Member for Life, and the payment of *Fifty Dollars* a Director for Life, of the American Society for Meliorating the Condition of the Jews.

NOTICES.

THE OFFICE of the American Society for Meliorating the Condition of the Jews, is at the corner of Spruce and Nassau streets, Brick Church Chapel, N. Y.

CORRESPONDENCE in relation to legacies, donations, and annual subscriptions to the funds of the American Society, should be addressed to *John Falconer, Esq.*, Treasurer of the A. S. M. C. Jews, at the Society's Office, corner of Spruce and Nassau streets, New-York.

COMMUNICATIONS from Auxiliary Societies and individuals, on subjects connected with the Society, and the Jewish Chronicle, should be addressed to the *Rev. E. R. McGregor*, corner of Spruce and Nassau streets, New-York.

BUSINESS CORRESPONDENCE of agents and others, with regard to the Chronicle may be addressed to *Rev. E. R. McGregor*, corner of Spruce and Nassau streets.

LOCAL AGENTS FOR THE JEWISH CHRONICLE.

It is the particular request of the Executive Committee, that our Local Agents be prompt and punctual in collecting and forwarding the subscriptions, as they fall due. They are likewise expected to keep the Editor, *Rev. E. R. McGREGOR*, regularly informed of all changes that may occur in their subscription lists.

NEW-YORK.

ALBANY, E. H. Pease,
NEWBURGH, Mr. Banks.
PEEKSKILL, N. Hall.

NEW-JERSEY.

PERTH AMBOY, J. Manning.

MASSACHUSETTS.

NEWBURYPORT, A. S. Jones, State street.

RHODE-ISLAND.

PROVIDENCE, O. Wilmarth, 177 Westminster st.

PENNSYLVANIA.

PHILADELPHIA, Geo. F. Gordon, cor. Twelfth and Wistar sts.

MARYLAND.

BALTIMORE, M. Lewis, 154 Baltimore street.

SOUTH CAROLINA.

CHARLESTON, Mrs. C. Heriot.

CHINA GROVE, Rev. P. McPherson.

Subscribers will confer a favor by sending immediate notice to the office when they do not receive the Chronicle.

All Subscribers who do not give notice otherwise to the Editor at the close of the year, will be considered as wishing to subscribe another year.

JOHN A. GRAY, PRINTER, 79 FULTON, CORNER OF GOLD STREET.